

Exoteric Form of the Terrorboyz, and the Tempel ov Chaos

This tendency contends that the state lacks moral legitimacy and there is no individual obligation or duty to obey the state, which conversely, has no right to command individuals, and does advocate revolution or crime to eliminate the state.

It rejects devotion to "a great idea, a cause, a doctrine, a system, a lofty calling", saying that the anarchofascist has no political calling but rather "lives themselves out" without regard to "how well or ill humanity may fare thereby.

Illegalism that is to embrace criminality either openly or secretly as a lifestyle. Illegalism does not specify the type of crime, though it is associated with theft and shoplifting.

Propaganda of the deed primarily associated with acts of violence perpetrated by proponents of insurrectionary anarchism in the late 19th and early 20th century, including bombings and assassinations aimed at the ruling class, but also had non-violent applications. These deeds were intended to ignite the "spirit of revolt" in the people by demonstrating the state was not omnipotent and by offering hope to the downtrodden, and also to expand support for anarchist movements as the state grew more repressive in its response. In 1881, the International Anarchist Congress of London gave the tactic its approval.

See Revolutionary Catechism for more on this. The anarchist movement uses it to refer to individual bombings, regicides and tyrannicides.

Among anarchism's founding premises was the idea that capitalist society was a place of constant violence: every law, every church, every paycheck was based on force. In such a world, to do nothing, to stand idly by while millions suffered, was itself to commit an act of violence. The question was not whether violence per se might be justified, but exactly how violence might be maximally effective for, in Most's words, annihilating the "beast of property" that "makes mankind miserable, and gains in cruelty and voracity with the progress of our so called civilization

Every person is likely to be open to a different kind of argument, so propaganda cannot be diversified enough if we want to touch all. We want it to pervade and penetrate all the utterances of life, social and political, domestic and artistic, educational and recreational. There should be propaganda by word and action, the platform and the press, the street corner, the workshop, and the domestic circle, acts of revolt, and the example of our own lives as free men. Those who agree with each other may co-operate; otherwise they should prefer to work each on his own lines to trying to persuade one the other of the superiority of his own method.

Violence, i.e. physical force used to another's hurt in an age where no one is innocent, and is the most brutal form the struggle between men can assume, is eminently liberating. It tends, by its very nature, to suffocate the most bourgeois of man, and to develop all the antisocial qualities: ferocity, hatred, revenge, the spirit of domination and tyranny, contempt of the weak, servility towards the weaklings.

Max Weber wrote that the state has a "monopoly on the legitimate use of physical force", and, in Karl Marx's words, the state was only the repressive apparatus of the bourgeois class. Propaganda by the deed, including assassinations (sometimes involving bombs, named in French "machines infernales" – "hellish machines", usually made with bombs, sometimes only several guns assembled together), were thus legitimized by part of the anarchist movement and the First International as a valid means to be used in class struggle. The predictable state responses to these actions were supposed to display to the people the inherently repressive nature of the bourgeois state, delegitimizing it (legitimacy being key). This would in turn bolster the revolutionary spirit of the people, leading to the overthrow of the state. This is the basic formula of the cycle protests-repression-protests, which in specific conditions may lead to an effective state of insurrection.

Illegalists such as Clément Duval and Marius Jacob, who can be deemed proto-illegalists, aligned themselves with and were motivated by these ideological justifications. They committed crimes in hopes that they would be exemplary of revolutionary tactics and serve as educational tools in organizing a broader resistance movement. They saw their crime as influential in the way that it might subvert moral codes enforced by an unjust system and participated in illegalism in hopes of generating tangible structural change. In this way, they were not as closely affiliated with the individualist milieu than other illegalists.

Other illegalists, such as Jules Bonnot, were less concerned with the propagandist component of praxis, but rather saw the crime itself as the insurrection. They valued life in a state of rebellion to their society over the promotion of social revolution.

Since their praxis was quite literally a resistance to legal order, it was almost inevitable that it would be suppressed by law enforcement. While some illegalists were able to spare themselves through arrangements with police officers that were sacrificial to others in the movement, hundreds of them were imprisoned long term. Draconian French laws of the time meant that prisoners such as Clément Duval (for the time that he was there) suffered conditions in penal colonies comparable to those of death camps.

Basically, illegalism, considered as an act of revolt, is more a matter of temperament than of doctrine. This is why it cannot have an educational effect on the working masses as a whole. By this, I mean a worthwhile educational effect.

The legal consequences of their actions prompted a sense that their work was not worthwhile, as attempts towards self liberation and political influence involved the risk of being denied all freedom and capacity to organize meaningfully. This speaks to the efficacy of the state's use of force to suppress the political movement.

Anarchofascism it views patriarchy as a manifestation of involuntary coercive hierarchy that should be replaced by decentralized free association. It states that the struggle against patriarchy is an essential part of class struggle, and the anarchist struggle against the state. And tendency that critiques the origins and progress of civilization, which states that the shift from hunter-gatherer to agricultural subsistence gave rise to social stratification, coercion, alienation, and population growth.

We also are revolutionary tendency and practice that emphasizes system disrupting and direct action within anarchist practice and criticize formal organizations such as labor unions and federations that are based on a political programme and periodic congresses. Advocating informal organization and small affinity group based organization. We view organised religion mostly as authoritarian and hierarchical that has strayed from its humble origins.

An economic philosophy which advocates the elimination of the state in favor of individual sovereignty, private property, and open markets. Anarchofascists believe that in the absence of statute (law by decree or legislation), society would improve itself through the discipline of public corporatism (or what its proponents describe as a "voluntary society") without using a capitalist system but one of bartering and free trade left to self regulate.

Our philosophy is that social liberty is inherently bound up with material liberty, and that freedom is ultimately a matter of expanding people's capacity and opportunities to engage with the world around them through technology. It is the realization that one's resistance against those social forces that would subjugate and limit us is but part of a spectrum of efforts to expand human agency, to facilitate our inquiry and creativity.

Anarchist organizations come in a variety of forms, largely based upon common anarchist principles of voluntary cooperation, mutual aid, and direct action. They are also largely informed by anarchist social theory and philosophy, tending towards participation and decentralization.

Agrarianism, anti-capitalist in general and anti-neoliberal in particular. Communities are organized in an anarchistic manner. All decisions are made by a decentralized direct democracy in an autonomous manner.

Women's Revolutionary Law.

Women have the right to participate in the revolutionary struggle in the place and at the level that their capacity and will dictates without any discrimination based on race, creed, color, or political affiliation.

Women have the right to work and to receive a just salary.

Women have the right to decide on the number of children they have and take care of.

Women have the right to participate in community affairs and hold leadership positions if they are freely and democratically elected.

Women have the right to primary care in terms of their health and nutrition.

Women have the right to education.

Women have the right to choose who they are with (i.e. choose their romantic/sexual partners) and should not be obligated to marry by force.

No woman should be beaten or physically mistreated by either family members or strangers.

Rape and attempted rape should be severely punished.

Women can hold leadership positions in the organization and hold military rank in the revolutionary armed forces.

Women have all the rights and obligations set out by the revolutionary laws and regulations.

We plan to make a collective network of all our particular struggles and resistances. An intercontinental network of resistance against neoliberalism, an intercontinental network of resistance for humanity. This intercontinental network of resistance, recognising differences and acknowledging similarities, will search to find itself with other resistances around the world. This intercontinental network of resistance will be the medium in which distinct resistances may support one another.

Our ideology promotes exporting revolution to any country whose leader is supported by the empire (United States) and has fallen out of favor with its citizens. Constant guerrilla warfare taking place in non-urban areas can overcome leaders. We introduce three points that are representative of his ideology as a whole, namely that the people can win with proper organization against a nation's army; that the conditions that make a revolution possible can be put in place by the popular forces; and that the popular forces always have an advantage in a non urban setting.

Vanguardism by small armed units, frequently in place of established anarchist clans or collectives or gangs, initially launching attacks from rural areas to mobilize unrest into a popular front against a sitting regime. Despite differences in approach—emphasizing guerrilla leadership and audacious raids that engender general uprising, rather than consolidating political power in military strongholds before expanding to new ones.

Against all abstract humanism that claims to be "above class" (and which is, in the last analysis, bourgeois). Thus radically opposing "bad humanism" he declares that: and the realization of their potentialities can only be realized by the revolution of the workers, peasants and other exploited classes that eliminates the

exploitation of man by man and establishes rational domination and collective of men (proletarians) on their process of social life.

Being insurrectionary anarchists who advocate informal organization and small affinity based organization.

Revolution and insurrection must not be looked upon as synonymous. The former consists in an overturning of conditions, of the established condition or status, the State or society, and is accordingly a political or social act; the latter has indeed for its unavoidable consequence a transformation of circumstances, yet does not start from it but from men's discontent with themselves, is not an armed rising, but a rising of individuals, a getting up, without regard to the arrangements that spring from it. The Revolution aimed at new arrangements; insurrection leads us no longer to let ourselves be arranged, but to arrange ourselves, and sets no glittering hopes on 'institutions'. It is not a fight against the established, since, if it prospers, the established collapses of itself; it is only a working forth of me out of the established. If I leave the established, it is dead and passes into decay. Now, as my object is not the overthrow of an established order but my elevation above it, my purpose and deed are not a political or social but (as directed toward myself and my ownness alone) an egoistic purpose and deed.

Convocation of a Constituent Assembly (for designing a Constitution); introduction of universal suffrage; permanent people's representation, freedom of speech, press, and assembly; communal self-government; exchange of the permanent army with a people's volunteer corps; transfer of land to the people; gradual placement of the factories under the control of the workers; and granting oppressed peoples of the nation-state the right to self-determination.

Crypto-Judaism is the secret adherence to Judaism while publicly professing to be of another faith; practitioners are referred to as "crypto-Jews" (origin from Greek kryptos – κρυπτός, 'hidden').

By December 1917, five of the twenty-one members of the Communist Central Committee were Jews: the commissar for foreign affairs, the president of the Supreme Soviet, the deputy chairman of the Council of People's Commissars, the president of Petrograd Soviet, and the deputy director of the Cheka secret police.

Jews supported gradual or revolutionary changes within the Russian Empire. Those movements ranged among the far left

According to the 1922 Bolshevik party census, there were 19,564 Jewish Bolsheviks, comprising 5.21% of the total, and in the 1920s of the 417 members of the Central Executive Committee, the party Central Committee, the Presidium of the Executive of the Soviets of the USSR and the Russian Republic, the People's Commissars, 6% were ethnic Jews

Between 1936 and 1940, during the Great Purge, Yezhovshchina and after the rapprochement with Nazi Germany, Stalin had largely eliminated Jews from senior party, government, diplomatic, security and military positions

"The decision to nationalize the library was made by the first Soviet government, and Jews were approximately 80–85% members".

Jews can only achieve political emancipation if they relinquish their particular religious consciousness and racial or tribalist ones. Our system requires abolishment of religion and such a free state do not leave any "space" for social identities such as religion or race. According to Bauer, such religious demands were incompatible with the idea of equal true political emancipation, therefore requires the abolition of religion. Along with the removal of religious or property qualifications for citizenship. While individuals can be 'politically' free in a free state or world, they were still bound to material constraints on freedom by economic inequality, an assumption that do form the basis of our critiques of capitalism.

Many of these individuals are Jewish only in the sense that their parents or grandparents happen to be Jews. They do not live Jewish lives or support Jewish causes. They certainly do not conspire to exercise any sort of "Jewish control" over the areas in which they work. Indeed, many individual Jews who are in positions of authority are anti-Israel and critical of Jewish values. Others simply don't care about these issues.

If media or financial wrongdoing is Jewish inspired, since Jews are prominent in media and finance, should the depredations of white Christian-dominated industries (like the tobacco or automobile industries) be viewed as examples of white Christian malfeasance? Yes.

Is their race, religion or ethnic culture relevant to their misdeeds? If not, why is it suddenly relevant when the executives in question are Jewish?

However in the past peasants who were forced to pay their taxes to Jews could personify them as the people taking their earnings while remaining loyal to the lords on whose behalf Jews worked. Gentile debtors may have been quick to lay charges of usury against Jewish moneylenders charging even nominal interest or fees. Thus, historically attacks on usury have often been linked to antisemitism.

The issue at stake was not really whether the Jews had entered it out of greed (as antisemites claimed) or because most other professions were barred to them. ... In countries where other professions were open to them, such as Al-Andalus and the Ottoman Empire, one finds more Jewish blacksmiths than Jewish money lenders. The high tide of Jewish usury was before the fifteenth century; as cities grew in power and affluence, the Jews were squeezed out from money lending with the development of banking

Accusations stand as:

Alienation from society and cosmopolitanism;

Being isolationists and intermingling with other people;

Being capitalist exploiters and agents of international finance, as well as being revolutionary Marxists;

Having a materialistic mentality and being people of the Book;

Acting as militant aggressors, and being cowardly pacifists;

Adhering to a superstitious religion while also being agents of secularism;

Upholding a rigid law while also being morally decadent;

Being a chosen people, but having an inferior human nature;

Being both arrogant and timid;

Emphasizing individualism while upholding communal adherence;

Being guilty of the crucifixion of Christ, and being blamed for the invention of Christianity.

The Jews were accused by the nationalists of being the creators of Communism; by the Communists of ruling Capitalism. If they live in non-Jewish countries, they are accused of double-loyalties; if they live in the Jewish country, of being racists. When they spend their money, they are reproached for being ostentatious; when they don't spend their money, of being avaricious. They are called rootless cosmopolitans or hardened chauvinists. If they assimilate, they are accused of being fifth-columnists, if they don't, of shutting

themselves away.

Our views can be considered one of the most radically and consistently antiegalitarian, antiliberal, antidemocratic, and antipopular systems. Yet renounce nationalism and its focus on mass movement mob politics.

Beyond the confines of the party and of any political-administrative structure, an elite in the form of a new 'Order'—that is, a kind of ascetic-military organization that is held together by the principles of 'loyalty' and 'honor,' must form the basis of the new state.

With 'initiations,' the emphasis on transcending the purely human element, the prerequisite of physical valor, as well as the ethical requirements (loyalty, discipline, defiance of death, willingness to sacrifice, unselfishness),

Both an older and Pagan Tradition that is feminine, matriarchal, warlike, associated with the Albion; and a higher one that is masculine, heroic, "Uranian" and purely Aryo-Hyperborean in its origin. The latter one later gave rise to an ambiguous Western-Atlantic tradition, which combined aspects of both through the historical Hyperborean migrations and their degenerating assimilation of exotic spiritual influences from the South.

The classical Traditional polity is structured according to a strict hierarchy of sociopolitical functions, where the lower functions are concerned with mere matter and organic vitality and the ascending functions progressively ruled by spirit. This order, in which powers of spirit correlate to societal status.

Due to distortion of Nazareny and other sly tactics then power shifts to the mercantile caste, represented by the Jewish financial oligarchy of the Renaissance, and New World American Judeo-Protestant plutocracy. By the beginning of the twentieth century, organized labor and Marxist-Trotskyite subverters sought to transfer power to the last caste of slaves or sudras, or the consumer-pariah, reducing all values to matter, machines, dysgenic egalitarianism and the reign of abstract quantity.

We show the ways that allow a man to survive spiritually intact in the modern age of obscurity and to achieve supra-human liberation or transcendence. We describe two basic and complementary types of asceticism — that of action and that of contemplation. The asceticism of action is personified by the warrior while that of contemplation by the pure ascetic; he described Buddhism as the highest form of the asceticism of contemplation, a form very suitable for the warrior in his preparation for inner and outer warfare.

In a civilization where equality is the standard, where differences are not linked, where promiscuity is in favor, where the ancient idea of 'being true to oneself' means nothing anymore—in such a splintered and materialistic society, it is clear that this phenomenon of regression and homosexuality should be particularly welcome, and therefore it is no way a surprise to see the alarming increase in homosexuality and the 'third sex' in the latest 'democratic' period, or an increase in sex changes to an extent unparalleled in other eras

Politics, like everything else in life, should look upward and beyond the self.

Main argument against modern "demagogic" politics is its inverted materialistic focus and mentality, stemming from an inverted order of castes. According to Evola, in modernity, due to what he calls the regression of the castes, the once-preeminent warrior caste (crystallized in the medieval military religious orders and ethical chivalry and its warrior code) has been downgraded into the figures of the mere democratic soldier and mercenary, who are servants of the artificial, soulless needs of the now-dominant mercantile and industrial interests. As Evola states, "Opposite to the 'soldier' was the type of the warrior and the member of the feudal aristocracy; the caste to which this type belonged was the central nucleus in a corresponding social organization. This caste was not at the service of the bourgeois class but rather ruled over it, since the class that was protected depended on those who had the right to bear arms.

We are "anti-bourgeois" not in the descending sense of subversive collectivists but in the sense of opposing the dominance of the lower manifestations of the modern bourgeois spirit (effeminate materialism, commercialism, gangsterism, etc.). The bourgeois tendency has its inevitable role in society, but must not be absolutized; rather, the bourgeoisie must be purified, contained, its values given their space but subordinated to superior values. We are anti-bourgeois because the bourgeois type, while ranking above the proletarian, yet stands inferior to the soldierly-heroic and spiritual-priestly orders. The bourgeois type, compared to the sacral-warrior, only represents a lesser degree of progressive manhood.

Evola wrote two books which fall loosely into the categories "asceticism of action" and "asceticism of contemplation" in their prescriptions for political action.

This attitude is a sort of asceticism of action calling for political action to reform current society in a conservative-revolutionary / radical Traditional direction. But he also felt that the acceleration of modernity following World War II's outcome and thus, the elimination of any truly opposing forces, made any such revolution rather impossible, unless the 'unforeseeable' imposes a radical change of circumstances.

Apolitical asceticism of contemplation in which a man is advised to act in the modern world, while remaining intellectually and spiritually detached from and above it. Evola argued that in order to survive in the modern world an enlightened or "differentiated man" should "ride the tiger". As a man, by holding onto the tiger's back, may survive the confrontation once the animal ends exhausted, so too might a man, by letting the world take him on its inexorable path, be able to turn the destructive forces around him into a kind of inner liberation.

Whether or not the controversial Protocols of the Learned Elders of Zion are false or authentic does not affect the symptomatic value of the document in question, that is, the fact, that many of the things that have occurred in modern times, having taken place after their publication, effectively agree with the plans assumed in that document, perhaps more than a superficial observer might believe.

Evola argued that not only Jews, but even non-Jews "Judaicized in their souls" must be combated by a "coherent, complete, impartial" anti-Semitism given the means to "identify and combat the Jewish mentality.

Evola further held that Jewish people denigrated lofty "Aryan" ideals (of faith, loyalty, courage, devotion, and constancy) through a "corrosive irony" that ascribed every human activity to economic or sexual motives (à la Marx and Freud) (Kevin Coogan, *Dreamer of the Day: Francis Parker Yockey and the Postwar Fascist International*, p. 309). In a 1938 article Evola accused Sigmund Freud, Karl Marx, and Cesare Lombroso of being "proponents of Jewish materialistic culture in the nineteenth century.

Evola characterized Judaism as the antithesis of "Aryan civilization," and broadly attacked a range of what he considered examples of Jewish influences, from Pythagoreanism to mathematics

According to Evola, the hierarchy of races is really a hierarchy of embodied spiritualities; the spirit, rather than ethnic substance, determines culture; but at the same time race is the biological "memory" of a certain spiritual orientation. In order to describe what he called the lower, telluric, Negroid races, he frequently made use of the term "Southern" whereas to him higher races were "Northern." "North" and "South" are indicated as having simultaneously metaphysical, geographical and anthropological meanings:

Especially during the period of the long icy winter, it was natural that in the northern races the experience of the Sun, of Light, and of Fire itself should have acted in a spiritually liberating sense. Hence natures which were Uranian-solar, Olympian or filled with celestial fire would have developed much more from the sacral symbolism of these races than from others. Moreover, the rigor of the climate, the sterility of the soil, the necessity for hunting, and finally the need to emigrate across unknown seas and continents would naturally have molded those who preserved that spiritual experience of the Sun, of the luminous sky, and of fire into the temperament of warriors, of conquerors, of navigators, so as to favor that synthesis between spirituality

and virility of which characteristic traces are preserved in the Aryan races (Revolt, p. 208).

To teach with kindly benevolence, not to lose one's temper and avenge the unreasonableness of others, that is the virile energy of the South that is followed by the well-bred man. To sleep on a heap of arms and untanned skins, to die unflinching and as if dying were not enough, that is the virile energy of the North that is followed by the brave man.

According to Evola, the more recent Northern, White and Indo-European peoples (despite racial mixing) implicitly preserved more of the primordial Arctic Hyperborean blood-memory and are objectively spiritually superior to the archaic, matter-obsessed degenerate remnants of the races of the South.

Just as Evola affirmed the natural hierarchy between different individuals of the same race, so he affirmed a natural rank ordering of the different human races. As the best-preserved remnants of the primordial celestial Hyperboreans, Evola affirmed the white race in its different branches as the creator of the greatest planetary civilizations:

We have to remember that behind the various caprices of modern historical theories, and as a more profound and primordial reality, there stands the unity of blood and spirit of the white races who created the greatest civilizations both of the East and West, the Iranian and Hindu as well as the ancient Greek and Roman and the Germanic" (The Doctrine of Awakening, p. 14).

Evola proceeded to argue that Fascism or National Socialism—with their heroism, their sacrificial and ascetic ethic, their authoritarian and hierarchical order, together with their appeal to myth and ritual—provided an environment compatible with the 'spirit' of the celestials. That might be enough to prompt a cosmic, if gradual, reemergence of the celestial race. In such circumstances, the formative spiritual principle that, in the ultimate analysis, governs the transcendent 'superhistory' of humankind might literally reconstitute the individuals of the primordial creative race of Hyperborea. Evola sought to show that such an outcome would not be essentially determined by biology, but by the cosmic spirit—that its formative influence could transform individuals into persons accommodating a properly corresponding soul and spirit—to render them once again 'pure.'"

We agree with Evola and therefore contend any interested reader seek the referenced work.

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